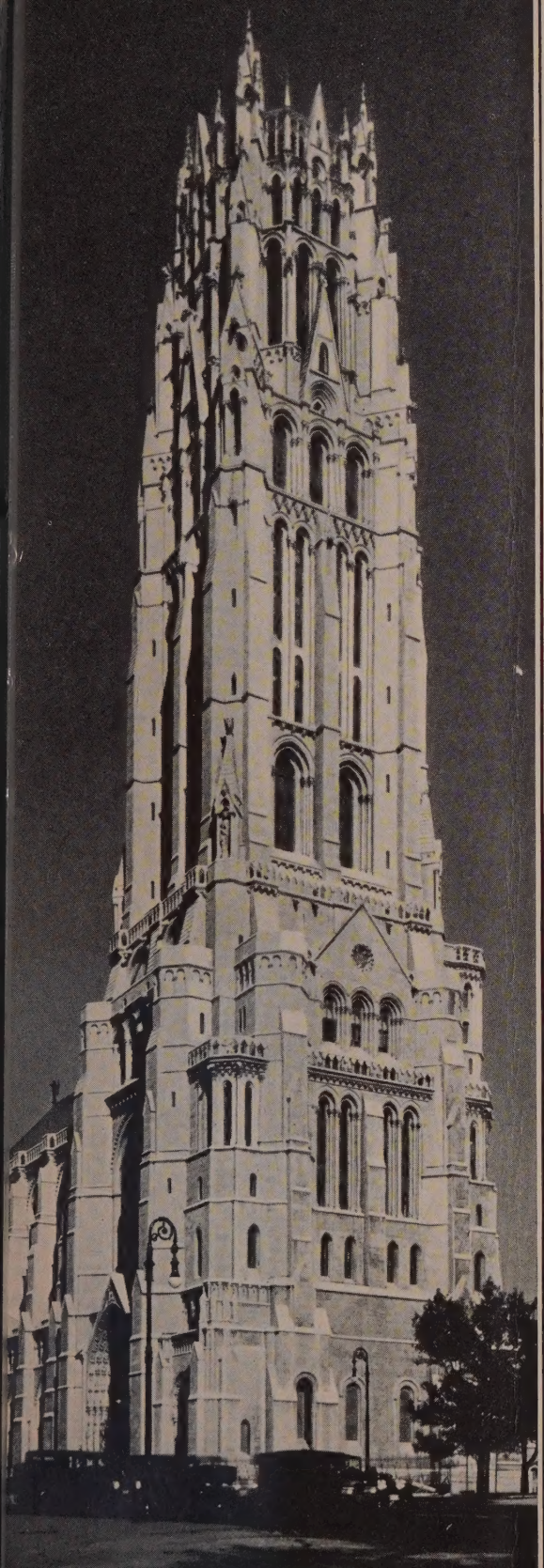

The Church Monthly

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When Christianity Gets Us Into Trouble

The Movie Outlook—The Dark Side

The Latchstring

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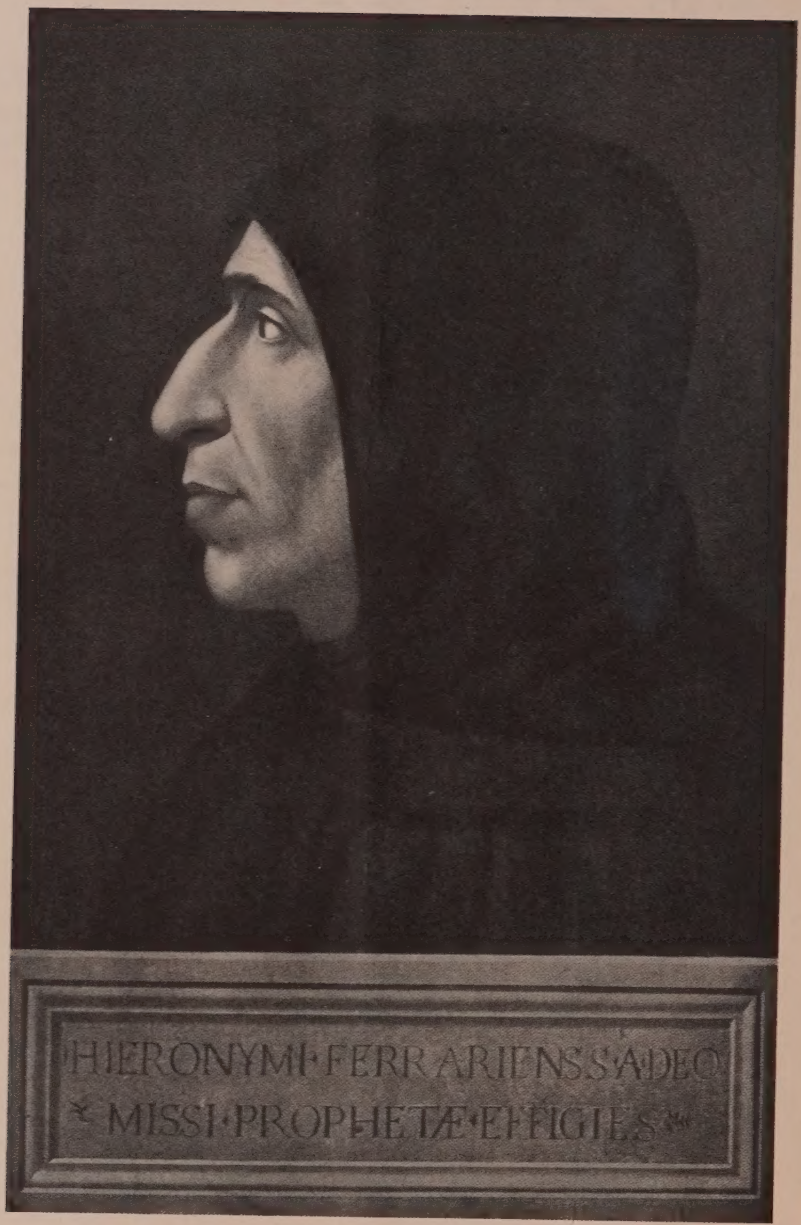

SAVONAROLA

When Christianity Gets Us Into Trouble

By Harry Emerson Fosdick

An interesting aspect of the teachings of Jesus is the way in which he habitually stated both sides of an issue. He said that we should not, like the hypocrites, do our good deeds before men to be seen of them; but he also said that we should let our light shine so that men could see our good deeds. He said that when we pray we should go into a closet and shut the door to pray in solitude; but he also said that when two or three are gathered together in his name, there he is in the midst of them. He felt so keenly the obstructive nuisance of inherited ideas and customs that he denounced "making void the word of God by your tradition"; but he also felt so deeply the incalculable value of a great heritage that he said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." The Christian movement as a whole, and we as individual members of it, would have been much less one-sided than has been the case, could we have shared this balance of the Master.

Today, in particular, consider that while Jesus said, "Peace I leave with you," and while the New Testament greets him as the herald of a new era of peace on earth, goodwill to men, Jesus also said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." That, surely, seems a flat contradiction. The Christian gospel is to bring such serenity that it is the very "peace of God, which passeth all understanding," but, on the other hand, it is to do the opposite—disturb people, upset and discompose people, be a source of agitation and division, with Christ himself saying that he came not to bring peace but a sword.

Let us at once dispose of the idea that, because the Master happened here to use the symbolism of a sword, he literally meant war. One grows heartsick and indignant to hear Jesus, of all people, quoted on behalf of war; yet how often the words of our text are used in advocacy of international conflict! Certainly, it is not too much to expect that a man who quotes the Bible will take pains to read it. Listen, then, to what Jesus said: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household." So! Jesus was not talking about war but about family life and of the gospel as breaking up households, leaving some members Jews while others became Christians, and so presenting to reluctant souls that most disturbing choice between an old home tradition and a new discipleship.

Indeed, if we read this passage not in Matthew's Gospel but in Luke's, we discover that there he did not use the word "sword" at all but spoke quite

literally: "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division." One suspects that Luke feared the misinterpretation of the Master's meaning and so dropped the symbol "sword," putting the plain word "division" there instead. Jesus, therefore, never said that he came to send war on the earth. When he used the word "sword" literally, as he did once, he said a significant thing about war: "They that take the sword shall perish with the sword." What he said here, however, is profoundly significant. He came to disturb people. His gospel would disrupt families, break up friendships, plunge men into controversy, and at last a great historian would write, "Christianity shattered the ancient world."

How commonly we have forgotten that aspect of the gospel! It was intended to get people into trouble. If some one insists instead that Christ came to get people out of trouble, of course he did! A fanatic would never have seen both sides of that question but Jesus did. In a law-abiding world sin means trouble; he came to get men out of that. Fear means trouble; he came to get us out of that. Aimlessness is trouble, and he has taken innumerable futile lives and run purpose through them so they have been grateful with endless thanksgiving for escape from a meaningless existence. And hopelessness is trouble, as anybody knows who

> . . . lays his dead away,
> Nor looks to see the breaking day
> Across the mournful marbles play

and Christ has lifted multitudes out of that.

You see, these are the common emphases of our preaching. These are the substance of our thought and prayer and singing: Christ came to get us out of trouble.

Christ himself, however, was not one-sided like that. He could not be. His religion got him into trouble. He knew that every true religion must do that. Before he was through with the paragraph in which our text occurs, he said, "He that doth not take his cross and follow after me, is not worthy of me." He would say to us today that he came not to send peace on earth but to get us into trouble.

Consider for one thing that, as a matter of fact, we are habitually disturbed by two very different factors in our experience. The evils of life disturb us terribly. Many of us here today are harassed by difficulty, baffled by circumstance, broken-hearted with bereavement; we are in trouble. And so obtrusive is this way of being upset and so naturally does a man wish to escape it, that we commonly forget the companion truth: it is not simply the evil which upsets us; the supremely good disturbs us too; and some of us deeply need to be disturbed.

Two things agitate a good musician. Bad music, cacophony, wretched technique—they dreadfully upset him. But, on the other hand, let him hear some perfect exemplar of the art at some supreme pinnacle of his performance; that will agitate him too. He will love it. Yes, but he will be challenged by it, discontented with himself because of it, disturbed by interior standards of self-judgment on account of it. So, in his realm, Jesus was one of the most disturbing people who ever visited the earth.

Indeed, I venture the sweeping statement that he spent most of his ministry getting people into trouble. Zacchæus was a tax-gatherer who was apparently

content with his ill-gotten gains until he dined with Jesus, and then he found himself in trouble, penetrated in his conscience by that searching personality, having to renovate his life, confess his wrongs, pay fourfold back to those whom he had robbed, and give half his goods to feed the poor. The woman of Samaria was apparently at ease that day when, with water-jug upon her head, she came to the well at Sychar, but when she returned from talking with Jesus she was not at ease. With four husbands in her record and the man she now had not her husband, and she having to clear up that domestic mess or never know a peaceful moment more, she was in trouble. Nicodemus was a pedant, all of whose interests lay with the orthodoxies of the ecclesiastical status quo, but after that night's talk with Jesus he was terribly upset and we hear of him afterwards keeping company with Joseph of Arimathea, a disciple of Jesus secretly because of the Jews. Unhappy man, apparently endeavoring to be born from above without letting anybody know! The rich young man was a complacent youth. He told Jesus that from his boyhood he had kept all the commandments, but when Jesus challenged him to a daring venture, to part with his property and join the spiritual movement which was to remake the world, "he went away," we read, "sorrowful."

So, many people picture Jesus as a pacific soul who went about dispensing sweetness and benignity! Read the Gospels. He never got a grip on any man that he did not get him into difficulty. Moreover, in deliberate words he stated that high intention: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." That is to say, Happy are you if you let me get you into trouble.

Contrast that with the most damning charge against religion made in our time and still familiarly passed from the lips of one sophisticate to another, that religion is the opiate of the people. Well, wherever Christianity becomes an opiate it has gotten a long way from Christ himself. I hope that fact will lay hold on some of us today. We may have come to church to find peace. Perhaps we may receive it. The Master may say to the turbulent waters of some soul here, Peace, be still. He can say that. But as I try to imagine him walking back and forth among these pews and coming up into the chancel, I know that at the doorsill of many a life he would stand with another word altogether. Think not that I came to send peace on the earth; I came not to send peace but to get you into trouble.

Consider further that, this world being what it is and the basic principles of Christ being what they are and the contrast between the two being quite unmistakable, any genuine adherence to Christ is bound to get us into trouble. To be sure, with most of us this does not reach to outward martyrdom and perhaps it never will, but as the world is drifting now I am not so certain.

Where, for example, would you look today for the outstanding illustration of a genuine Christian conscience getting men and women into trouble? Germany. I have before me a first-hand report of what is going on inside German Christianity as seen by a personal friend. Here, for example, is a great church filled to the doors with two thousand representatives of local congregations, gathered by personal couriers because the use of post or

telegraph or telephone would be too dangerous. They are about a perilous business in that church, collectively defying the Government to invade the rights of the Christian conscience. My friend saw them rise in support of a resolution which said, "Obedience to the Reich Church government is disobedience to God," and then they sang as only Germans can sing, "A mighty fortress is our God." There is the real Germany rising within Germany to great heights, and nothing in Christendom at large today is much more important than that Christians everywhere should make evident their boundless admiration and their strong support. This last summer the pastors of Germany were faced with a demand for an unqualified oath of allegiance, not to God but to Hitler, and seven thousand of them signed their names to this brave declaration: "We will go to prison or suffer any punishment before we sign this oath." Nothing else in Germany has so stood strong except the unconsenting Christian conscience. Organized labor fell flat before Hitler. Organized socialism capitulated to Hitler. The most powerful capitalists of Germany are financially supporting Hitler. The pressure has been so terrific that nothing could resist it—nothing except this one thing which for years now the sophisticates have been despising, calling it an opiate of the people, a flight from reality, and all that. No, those courageous German Christians are committed today, at cost of heavy hazard, not to an opiate but to the disturbing Christ, who across many centuries has been accustomed to get men into trouble.

Some one here is sure to be saying to himself, Such risk in following a Christian conscience is present in Germany, but not among us. To which I answer: Do we really mean that there is no place in our lives where a genuine loyalty to Christ would make us stand out from the crowd? This issue rises with most of us on those occasions, and they are many, when all we have to do to keep out of trouble is to do nothing, remain quiet, acquiesce, shirk the issue. Put yourself in the place of a German pastor and consider what he has to do to keep out of trouble. Follow the crowd. That is the pinch of his temptation. To keep still, acquiescently to take a neutral shade—that is the easy path to comfort. O my soul, when that German situation is reduced to its elemental principle, there is not a man here but knows he is comprehended.

The most powerful temptations in my life have been not to do something positively criminal and wrong, but to do nothing, to acquiesce, to be still when I ought to speak, take a neutral shade when I ought to stand out. All my boyhood I was warned against sin, outbreaking sin. Quite right. But why is it we are not warned more against an even worse allurement, the fascination of easy comfort, which undoes more souls, I suspect, than outbreaking sin can ever do? At any rate, Jesus seemed to think so.

What was the trouble with the priest and Levite in his parable of the Good Samaritan? They went by on the other side and left the victim unhelped. What did they do? Nothing. That was their temptation; they did not want to be disturbed. What was the trouble with the damned in Jesus' most terrific parable of the Judgment? What did they do to be damned? Nothing. The only charge against them was that they did nothing. They did not feed the hungry; they did not clothe the naked;

they did not care for the sick or the imprisoned. What most quickly would have despoiled Christ himself of all his glory? To have loved ease a little more, to have shirked the issue, not to have gotten into trouble.

I am a minister but I do not live in a hothouse. I know this city up and down and in and out, and I am under no illusions about the background against which a man here must try to be a Christian. And I know that I am speaking to the consciences of some of you when I say that if Christ were to bring to us his most personal word it would not be peace. O son of man, he would say, how you sink to the level of the mob and take your moral color from the multitude! your salvation is in no talk of peace, when there is no peace, but in an inward revolution; I came not to send peace on such as you, but to get you into trouble.

Nevertheless, while all this, I think, is significantly true, the balance and symmetry of our thought would be lost if we left it there. So stated, the truth may seem merely grim and demanding, whereas only by this approach do we come to the most thrilling aspects of Christ himself and of his gospel.

What, for example, is the main fault of the church's appeal to young people? Surely, the appeal has been too soft. Come, the church seems to say to youth, you will get into trouble without religion; keep out of trouble; come to us; accept our discipline and be morally safe; in this turbulent world where temptations are so powerful, we offer you a haven of refuge and security—safety first. So to multitudes of youth the church seems to speak.

There is no use talking to the best of youth like that. In the stimulating world outside the church, they hear and answer a far different call. Did you ever know a difficulty too hard for a fine youth to tackle if once the difficulty had challenged him? Young men go into aviation, not to get out of peril surely, but because it is one of the most perilous things that they can undertake. Recall Emerson's great words about "men who rise refreshed on hearing a threat," and to whom a crisis "comes graceful and beloved as a bride." In every high-minded youth some of that spirit resides which finds in danger and difficulty a stimulus.

An outstanding man in this state said recently, "I shall never forget a sermon I heard long ago in college days in which the preacher repeated again and again the sentence, 'Jesus Christ did not come into the world to make life easy; he came to make men great.'" So, long ago, in that college chapel sat a boy listening with all his ears, and this is what captured him and a generation afterwards still echoes in his mind, "Jesus Christ did not come into the world to make life easy; he came to make men great."

I should say so! He got a grip on a man named David Livingstone. He did not make life easy for him but he made him great. There in a nutshell is the essential appeal of Jesus Christ.

Now, that is not dour and grim but stimulating, like a trumpet call. That reaches past the superficial lure of ease, indulging which men grow soft and cynical, and plays upon the major chords of life. I know areas of youth today where Christianity is utterly despised. They turn even to communism as a substitute because it seems to offer them a challenging and revolutionary cause to which to give their lives. I also know other areas of youth where Christianity is tingling and alive. But it is no

dry-as-dust affair, no playing safe and keeping out of trouble. The vital Christian areas of youth are turbulent. Come within range of them and you feel not peace but turmoil. They are all upset about the problems of war, of poverty, of our appalling economic inequality which condemns so many of them to lost opportunity, about the ineptitude of governments, about the loss of spiritual culture and moral character, and they are saying, If in a world like this one chooses Christ, one chooses trouble. Do not these youths then, in such a time, need inner stability and peace? Indeed they do and often acknowledge it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—they need that Christ. But they need him all the more because they constantly and sometimes terribly hear the other Christ saying, Think not that I came to send peace upon a generation which so persistently clings to its ancient evils; I came not to send peace but my sword.

Finally, consider that deep beneath what we have been saying is a matter, both historic and contemporary, of profound significance. Nothing in human history is more revolutionary than to release into it a great idea. Four hundred years ago and more, Leonardo da Vinci drew the designs and plans of an air machine and even planned a flight with what he called "the great bird." For four long centuries that idea fermented. It worked like yeast. It permeated the inventive imaginations of men. Nothing in history is more revolutionary than a great idea.

Much of Jesus' effect on history has been of that sort. Professor Whitehead of Harvard, for example, has notably traced the economic and social revolutions caused by the adventures of one idea let loose into Western civilization from the combined influence of Greek philosophy and the Christian religion: the essential and eternal dignity and value of the human soul. Jesus exalted that. How innocent and harmless it sounds! Many people praise the idea as beautiful who do not see it as revolutionary. But, as a matter of historic fact, it was not long before that vision of the dignity, worth, and endless possibility of the human soul came into collision with slavery and then with imperial tyranny and then with economic inequality, and it still is a ferment, an interior standard of revolution, which keeps multitudes of us from being content with the status quo, or able, calling ourselves Christian, to be at peace with the world. The consequence is that the Christian religion has been most revolutionary in its effects when it did not intend to be at all. It was simply believing in and rejoicing over a great idea which seemed true and beautiful, like the dignity of the human soul, and, lo! it woke up, surprised to discover that, as James Russell Lowell put it about the New Testament, there is enough dynamite there, if illegitimately applied, to blow all our existing institutions to atoms.

During the Great War the secretary of one of our peace societies with headquarters in Boston undertook to secure the printing of the Sermon on the Mount in small, pamphlet form for free distribution. The intention was to have it printed without notes or comments—simply the Sermon on the Mount in a pamphlet to be distributed in war time. Well, the proposed publishers threw up the undertaking on the ground that they had been advised by the Federal authorities in Boston not to

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Prayer

By Harry Emerson Fosdick

Eternal Spirit, Who from everlasting to everlasting art the unity and peace behind all confusion, the reality behind all appearance, the purpose through all change, we worship Thee. Thou art far above us but also deep within us, our other and our better self, the invisible companion of our pilgrimage, our unseen friend.

Thanks be to Thee for the privilege of solitary prayer, of deep interior communion with Thyself, where the soul meets the Over-Soul alone. And thanks be to Thee for the privilege of fellowship in prayer, where we meet together on the higher levels of our aspiration, and where across the interior distances that separate us, one soul to another says, Come, worship the Lord with me, and let us exalt his name together.

Together we bring to Thee the common human problems of our lives. We bring our restlessness. We are unquiet. The tumult of the world is echoed in the turmoil of our spirits. We lack steadiness and serenity. We know not where to find the path that leads to tranquillity and quiet. Give us some gift of calm, some grace of inward silence, where the still small voice may be heard today and great things may seem great, and small things small.

We bring our common human problem of remorse. Lo, how the sins that we commit pass from anticipation through committal into memory and never are lovable again. What fools we are that so eagerly we do the things which we desire and then forever afterwards in shame must hate them! Powerful is this force of conscience within us. This common human problem of remorse together we lay before Thee. Give us the grace of a better mind, the power to repent, to make restitution, to amend our ways. Blow Thou, O strong and bracing northwest wind of God, through our inward lives as through the outer world today. Take from us, by Thy forgiveness, these wretched sins.

We bring together unto Thee our common problem of friendship. So beautiful it is, yet we so mishandle it that it means to us how often not peace but agony! Forgive us that we make ourselves wretched with life's possible loveliness, its family ties and its fellowships. Sweeten our friendships, we beseech Thee, that some home life here may be refreshed, rededicated, and made Christian again. Blow music through these dusty trumpets from Thy lips, O God, and let what could be so beautiful be beautiful in us.

We bring to Thee our common human problem of strength. Thou hast perilously trusted us with power of mind and emotion and will. How didst Thou dare to trust mankind with power like this? We would find some high and inward altar where we might lay our strength and dedicate it like a sword to the service of the right. May we not hurt others with our power! May we so handle it that because of it this may become a more upright and gracious world.

As thus we pray for ourselves, we

(*Continued on page 59*)

Needs, Needles, and Newness

By Grace H. Patton

Probably few among us have reached the age of maturity in this world of economy and utility without having gone through the usually unsatisfactory and often humiliating experience of having to wear clothing that first belonged to somebody else. If brought up in a large family, we were almost sure, at one time or another, to have to finish out the trousers which Big Brother Bill's elongating legs had outgrown, or to don the party dress which Sister Sue had worn for a season. If it was our lot to appear in a coat cut down from one of Mother's, we devoutly hoped she had not visited school often enough that "the other girls" could trace the garment to its source; if an older brother's cap or an older sister's "tam" had to do service on our proud young head we fondly prayed that our playmates would rate zero in their powers of observation, while, at the same time, we wondered why Fate could not have favored us with priority in the matter of birth. Has any among us been so fortunate as to escape experiences similar to these? It seems to be an established trait of the human animal that it likes to appear in its very own covering and not in that which has belonged to somebody else.

So it was with a display of real knowledge of psychology that the Needlework Guild of America—enlisting its membership from coast to coast—insisted from the beginning that all garments handed in for distribution shall be absolutely and undeniably *new*. They need not be costly or elaborate, but they must give every evidence of "pristine purity" and none whatever of previous occupancy.

One could feel the refreshing results of all this when one looked, late in October, at the offerings brought by the members of the Guild at Riverside Church, the work of a whole summer of assembling garments. There were nearly two thousand garments in all and they were neatly piled on many tables, a really remarkable display and all bristling with newness. There were neat little pink and blue layettes waiting for newly arrived babies to do their first respiratory stunts in them; there were stacks of plain, warm underwear still smelling not unpleasantly of the factory. There were socks and stockings by the dozen, cozy underthings of all sorts, children's dresses, clothing for invalids—just about everything.

Since the only requisite for membership in the Guild is the donation of two (or more) garments, men may belong as well as women. So some of the garments had been secured not by feminine shopping prowess, but through the generosity of some man who would much rather sign a check than be asked to select wearing apparel. And so it came about that Mrs. Edward Green, chairman of The Riverside Church Chapter of the Needlework Guild, and her colleagues were able to transform some of the Church School class rooms into wholesale "shipping rooms."

When this bountiful display had been duly admired, it was sent to the

(*Continued on page 53*)

What Does the Carillon Play?

By Kamiel Lefévere

It is a most delightful and, at the same time, useful task to answer this question in an explanatory way, thus furthering the development and purpose of the carillon, an instrument relatively new to this country and in relation to this community.

Carillon playing may be readily classified in three distinctive categories, looking at it from an international point of view:

1. The customary playing throughout the year, on regular Sundays and weekdays, usually during the middle of the day, and always on the weekly market-day, when town and country people sell their wares from little stands spread over the market-place and adjoining streets, adding a touch of color and gaiety to the typical atmosphere of community life after the European pattern.

Such playing is mainly of a very popular character, sometimes mingled with little street songs, which immediately attract the attention of the less musically educated of the people, but always with a very pleasing effect. They are more or less a musical education, teaching them to listen and appreciate more readily the better music, which in turn elevates and beautifies the character, awakening and developing the better qualities in the listeners.

2. Carillon playing of a more festive character, on Feastdays, Holy Days, and National Holidays.

Such programs depict the nature and character of the day, with appropriate songs and compositions, alternating with hymns or other religious numbers. This playing does not necessarily require the careful and well-chosen order of program of the summer evening recitals, because its main purpose is to create an atmosphere of festivity and celebration over the whole community and is very often followed, in the evening, with the illumination of the whole tower and by the swinging of the Bourdon Bell.

3. The evening recitals, ordinarily given during the summer months.

These programs should be of a very careful order and in good taste, artistically leading up to a climax of fine interpretation and brilliancy.

To win the complete attention and interest of the people it is very necessary to start the recital with such introductory numbers as a Preludium, Cavatina, Fantasia, Theme with variations; numbers that require a great virtuosity and brilliancy, bringing out the full musical value and possibilities of the instrument, and captivating the audience at once.

This should be followed with a couple of well-known folksongs, simple in character and interpretation in direct contrast with the brilliancy and full play of the preceding number, and understood and enjoyed by everybody.

Then the program may be continued with two well-chosen hymns, which will at once show the religious character and qualities of the carillon, and which have made many a poet and artist cry out in exultation "Like a mighty prayer in the Heavens."

As the middle number on the program, in great contrast and variety, a

classical composition should be played, either Sonata, Menuetto, Rondo, or Allegretto, which is full of majestic rhythm and refreshing in interpretation and beauty, to satisfy the more musically educated of the listeners.

Following this should come a group of folksongs of greater musical value than the first group of folksongs, preferably by the better known composers loved by everybody; or a few delicate French Bergerettes or characteristic compositions, but always raising the musical standard of the program, and finishing with a composition of great beauty, either religious or poetic in character and interpretation in order to leave the best possible impression with the audience.

SUMMER EVENING PROGRAM

1. Cavatina, from the "Barber of Seville" Rossini
2. My Old Kentucky Home Stephen C. Foster
   Drink to Me Only With Thine Eyes Traditional
3. Hymns:
   Lead, Kindly Light (Lux Benigna) John B. Dykes
   Rejoice, Ye Pure in Heart (Marion) Arthur S. Messiter
4. Sixth Sonata Valentin Nicolai
5. O Lord, Correct Me, from "Rinaldo" Handel
   War March of the Priests, from "Athalie" Mendelssohn
6. Bergerettes of the XVIII Century:
   Que ne suis-je la fougere
   Non, je n'irai plus au bois
7. Ave Maria Schubert

A Memorial Program is at times given, when the bells send their mighty voices to the heavens, and the whole community, commemorating the young cheerful soldiers, who, with their innocent open-heartedness, were driven to death and destruction during the world-murder of 1914-1918; commemorating them with their own songs, sung, shouted, whispered and cried, during the century-lasting blood-sweating moments of anguish and death. These songs are sometimes mistakenly considered as unworthy and too small in musical value, below the standard of the carillon, and yet the only songs characteristic of these poor victims of narrow-minded world politics; songs seemingly gay in rhyme and rhythm but really full of deep melancholy and resentment against the very idea of war.

MEMORIAL PROGRAM

Slow Tolling of the Bourdon Bell for Two or Three Minutes

Hymn: Nearer, My God, to Thee (Bethany) Lowell Mason
There's a Long, Long Trail Awinding
Hymn: When Peace Like a River Spafford
Dear Old Pal of Mine
Hymn: God of the Nations (Toulon) Bourgeois
Roses of Picardy
Hymn: Softly Now the Light of Day (Seymour) Carl M. von Weber
Marche Funebre, from Sonata, Op. 35 Chopin

Slow Tolling Again for Two or Three Minutes

Christmas brings a totally different kind of program, with the rich bronze voices of the bells singing, tolling, announcing, and proclaiming the merry season, Peace on Earth, Good Will to Men, and finding a response in every heart.

The beautiful old Christmas songs and carols, deeply religious in character, popular in their noble greatness, full of true simplicity, are born creations for the bells and fully appreciated by the people as a whole.

It is with a feeling of deep satisfaction that the carillonneur climbs to his belfry, to send these mighty prayers of peace and good will from his lofty tower, enveloping the whole community in a festive atmosphere of rest and a feeling of contentment.

CHRISTMAS PROGRAM

Silent Night, Holy Night — Franz Gruber
It Came Upon the Midnight Clear — Richard S. Willis
Noël — Adams
Hark, the Herald Angels Sing — arr. from Mendelssohn
Il est ne le divin Enfant — French Carol
Joy to the World, the Lord Is Come — arr. from Handel's "Messiah"
March of the Kings — Provence
We Three Kings of Orient Are — Traditional
Ye Watchers and Ye Holy One — Cologne 1623
O Little Town of Bethlehem — Lewis H. Redner
Adeste Fidelis — Wade's Cantus Diversi

Old and modern folksongs of many different countries present an inexhaustible source of most suitable and varied compositions for the carillon.

The delicate and ever-refreshing French Bergerettes of the XVIII century, the characteristic Negro Spirituals with their swinging rhythm, the English melodies of the Shakespearean period, the old Flemish folksongs, the Christmas carols with their message of peace, supplement the classical numbers in form of sonata, giga, rondo, menuet, adagio, allegro, by Couperin, Vivaldi, Handel, Mozart, Pleyel, Nicolai, Krafft, Steibelt, etc.

Very available are the most gorgeous and inspiring compositions and songs by Schubert, Schumann, Grieg, Tschaikowsky, Rubinstein, etc.

A wealth of well-known hymns and religious works, and a priceless collection of music, specially written and collected by Mr. Jef Denyn and the educational staff of the Belgian National Carillon School, form an ever-changing and appropriate repertoire.

In times of distress, cold and snow;
Through summer heat; when rainbows glow;
By mystic moonlight, glittering sun;
Through centuries, since passed and gone;
They send their message, now as then:
"Peace on Earth, Good Will to Men."

NEEDS, NEEDLES, AND NEWNESS

(*Continued from page 50*)

places where it was most needed. Part went to the C.O.S. through its agencies in the church, part to Henry Street Settlement and the remainder to be divided between the Union Neighborhood House and the New York Urban League. And it was a real joy to the donors to see such a goodly supply of fine, usable garments going out—in all their refreshing newness—to meet the wants of men, women, and little children in our big needy city.

▽

A visitor to the Carillon puts his reflections into verse:

THE BELLS OF RIVERSIDE

By Alex. C. D. Noe

Above the City's dust and din,
Above its sordidness and sin;
Above its majesty and pride,
Swing high the Bells of Riverside.

Above the traffic of the street,
Above the tramp of rushing feet;
Above the heckling of the mart,
The halls of science and of art;

Above the cloisters of the great,
In wisdom and affairs of state;
Above the City's pulsing life,
Its purity, its peace, its strife;

Above the City's hopes and fears,
Its joys and sorrows; smiles and tears;
Swing high the Bells of Riverside,
And chime a challenge high and wide.

A call to life's great consonance,
Its harmony of broad expanse;
The glory life for triumph shod,
And sweet accord with earth and God.

Ayden, N. C., May 14, 1934.

The Latchstring

The Annual Corporate Meeting of The Riverside Church on November 28th found a good-sized congregation out to hear the report of the Nominating Committee and to elect officers for the ensuing year.

The terms of five members of the Board of Deacons expire each year. The group in the 1934 Class consisted of Mr. LeRoy Campbell, Dr. Philip M. Stimson, Professor Rollin H. Tanner, Mr. Marshall Clarke, Mr. Herbert L. Hill. Mr. Clarke and Mr. Hill were renominated to succeed themselves but the other three members, being ineligible for re-election until at least one year has intervened, were succeeded by Dr. Dayton J. Edwards, Mr. Harry P. Fish, and Dr. Jansen K. Hoornbeek.

By automatically retiring a number of deacons each year on the rotation principle the church is gradually acquiring an advisory group of former deacons upon whom we expect to place from time to time responsibilities and opportunities for service for which their previous service on the Board has particularly fitted them. Dr. Stimson, Mr. Campbell, and Professor Tanner are added to this unofficial family this year.

Mr. William F. Turnbull was renominated and elected for one year as Clerk of the Church. Mr. Edward L. Ballard, Mr. James C. Colgate, Mr. John D. Rockefeller, 3rd, and Mr. Albert L. Scott were re-elected to the Board of Trustees as of the Class of 1937.

Following the meeting in the Assembly Hall the entire company repaired to the gymnasium where a brief program, sponsored by the Social Committee of the church, was given to the very great delight of the company. The combination of the annual meeting and a well-planned church social in the same evening provided a very happy occasion. Incidentally we would point out that this particular business meeting of the church was more largely attended by members of the church and congregation than has ever been the case before. We are heartened by this show of real interest in the official business of the church and are hoping that the congregation in general will show a disposition increasingly to keep in touch actually by their voice and vote with the affairs of the congregation.

▽

Mr. Wilson Parkhill. THE CHURCH MONTHLY takes pleasure in welcoming Mr. Wilson Parkhill to New York as the newly elected headmaster of the Collegiate School at 241 West 77th Street. We know that Dr. Romig and his colleagues in the ministry of the Collegiate Church in New York are distinctly heartened by the coming of Mr. Parkhill to the Collegiate School.

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The Riverside Church and the C.O.S. We greatly appreciate the disposition of the Charity Organization Society to advise us from time to time just what disposition is made by them of money contributed by The Riverside Church to their budget. We are following a policy of coöperation with various philanthropic and relief organizations in the city and are disposed to do every-

thing we can to further the well-established work that is being carried on under their respective auspices. However, we recognize that such co-operation is likely to become rather mechanical and impersonal unless our contact with the group is close and affords opportunity for information concerning particular cases and the actual disposition of the funds we may make available. Before us we have the detailed account of how the last $660 was spent by the Riverside District of the Charity Organization Society. Six families to whose various members have come almost every conceivable type of illness and distress have been intelligently and sympathetically helped and advised up to the point of actual physical and moral salvation in some instances.

It is a great joy to represent the people of The Riverside Church in this work of relief and salvage and we want the members of the congregation to know that we are not doing simply an impersonal, organized job.

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Savonarola. Savonarola's familiar profile gives us our frontispiece this month. In the composition of sculptured figures representing six great preachers of Christendom that stand in heroic size in the south wall of the Nave, high above the second balcony, is an impressive sculptured representation of the Florentine monk. From time to time we are going to give place to the other preachers who stand in this distinguished company and to other individual leaders who have found a place in the iconography of The Riverside Church—in stained glass, sculptured stone, and carved wood.

▽

The annual meeting of the Federal Council of the Churches of Christ in America was held in Dayton, Ohio, in early December. Dr. Robert A. Ashworth reports concerning the attitude of the convention on the relationship of church and state:

"In a notable address at the National Conference on the Churches and World Peace, Dr. C. C. Morrison, of *The Christian Century,* dealt with the whole question of the relations of church and state, a burning question in many parts of the world today, declaring that Jesus was put to death primarily because he opposed the nationalistic ideas of his own people and that whenever the church has been true to its mission it has been found resisting the encroachments of the state upon conscience. 'The Supreme Court does not settle the question of God's Christ,' he said. 'When the church blesses wars caused by the state and gives hostages of its own ethical prerogatives in exchange for a legal status within the state, it then is less than Christian.'

"In other resolutions the Council came out flatly in support of the child labor amendment to the Constitution and for unemployment insurance and for social insurance against illness and old age. As to moving pictures, it declared that while there has been improvement since the production code administration went into effect, unsatisfactory pictures are still being produced with a regrettable prevalence of scenes of drinking and carousal which call for a continuance of the signing of the Declaration of Purpose to stay away from objectionable pictures and for the abandonment of the present practice of compulsory block-booking and blind-selling.

"Senator Gerald P. Nye, of North Dakota, Chairman of the Special Committee Investigating the Munitions Industry, was enthusiastically received as he exposed the malevolent interlocking of the industry in whatever land and the insidious fallacy of preparedness propaganda and all the excitation of war in the interests of profits. 'The nasty, damnable record of the munitions makers who sell arms to countries so that they can prepare for war against us or the world shows clearly why we have war.' 'When the blood of our youth on the battlefield runs thickest the profits for the "international racketeers" are the greatest.' "

The Movie Outlook

The Dark Side

By Fred Eastman

We have considered the bright side of the movie outlook—the list of good pictures for 1934-35, some of which are already in exhibition, the fact that they are paying, the new humility among the better artists of Hollywood, and a serious, if temporary, attempt among the producers at self-censoring their own product. All this we have seen as a result in part, at least, of the combined efforts of the Catholics, Jews, and Protestants representing more than half the population of America who are telling the producers in box-office language "What the public wants." In this article we shall consider the dark side of the outlook.

Producers Not Converted

The producers have not been converted. The newspapers report that motion picture executives are hissing the purity label when it appears in previews in Hollywood and New York. The unvarnished fact is that they are giving us better pictures just now because they have been scared into it by the Legion of Decency's boycott. That Legion could have pleaded for better pictures until the cows came home, and their pleadings would simply have received courteous acknowledgment. But when the Legion abandoned pleadings and organized a boycott which made indecent pictures a financial liability, the producers, tingling from their spanking, turned toward better material. They are happy, if somewhat bewildered, to find the better pictures paying. But only the naïve will believe that the industry will from now on produce *only* the "socially valuable" pictures. It will produce any picture that will make money. As soon as the Legion of Decency stops spanking, therefore, we may expect to find the industry returning to the older and easier formulas of sex and crime exploitation to make money.

Lack of Social Responsibility

No sense of social responsibility is yet discernible in the motion picture industry. The propaganda of the Hays office fairly reeks with piety. But when one turns to the trade organs of the industry, the tune is different. It is a tune which could be played upon the cash register, for its only theme is "Profits, More Profits." With the exception of a few editors such as Martin Quigley, P. S. Harrison, and Terry Ramsay, the tone of editorial comment on the demand of the Catholic, Protestant, and Jewish leaders has been one of resentment. In substance the producers say, "The churches sell religion, the theatres sell entertainment. Let each stick to its own field." The religious folk reply that the churches do not "sell" religion. The task of the churches is to build character. It is folly for the people of America to support churches and schools to this end while at the same time they support an industry much of whose product is destroying character faster than the churches and

schools can build it. The industry insists, "The pictures do not have effects on character. They are just entertainment." Thereupon the religious folk cite the nine volumes of findings of the Payne Fund. These findings issue from the careful four-year studies of the social scientists of seven of America's leading universities. They reveal by scientific tests the effects of movies upon children's health, emotions, attitudes, and behaviour patterns. But the motion picture industry cannot be bothered to read such treatises. It prefers to listen to the cash register.

Pleasing All Tastes

The prevalent notion in constructing motion picture programs is still to make every program to "please all tastes." Thus a good feature will be coupled with a cheap and tawdry short, or a good short with a mediocre feature. The result is to irritate all tastes, not to please them. The stupidity of this practice is common knowledge to everyone—except to those who are responsible for it. It is next to impossible, therefore, for a parent or anyone else to select a program with any confidence that every feature on it will be worthy. Every now and then some editor of one of the better trade journals suggests that motion picture programs be classified—some for sophisticated adults, others for families. The suggestions thus far have met with nothing but significant silence from the motion picture industry.

Block-Booking and Blind-Selling

Block-booking and blind-selling still flourish. These trade practices determine more than anything else the quality of pictures that come to the local theatre. Your neighborhood theatre manager must buy his pictures in blocks, each block consisting of the entire year's output of any given producer. Out of a block of forty-three pictures, for example, there may be a dozen or more harmful ones. Under the NRA code he may reject only ten per cent of the block, that means only four. The remaining thirty-nine pictures he must pay for whether he exhibits them or not. This is the block-booking system. Feature pictures are made primarily to satisfy the sophisticated adult audiences in the large metropolitan theatres, which are owned by the producers. These pictures, by the block-booking system, are then sold to neighborhood theatres where family audiences and children predominate. Your local theatre manager must also buy his pictures without seeing them—usually before they are made. Thus he knows little or nothing of their content. This is blind-selling. Couple these two systems together and the local community is robbed of its right to select the kind of pictures that come to its theatres.

Ambassadors of Ill Will

The worst pictures produced in America continue to go abroad and there give our foreign neighbors false ideas about American life. Jack Alicoate, writing from London to the *U. S. Film Daily*, recently said:

> Funny though it may seem, they (the British Censors) are more exacting with British than with American productions on the theory that if the Americans want to caricature their lives before the British public, that is their business, but that everything in English films to be shown English audiences must be strictly on the up-and-up.
>
> So it is with most other countries.

They take great care that their own nation is presented only in a good light, but in America we have as yet made no such effort. In fact, by our own taxes we maintain in Washington *a motion picture bureau whose function is to increase the sale of all American films abroad irrespective of their content.* Nor does our State Department bestir itself to protect our good name where movies are concerned. It requires every *citizen* going abroad to obtain a passport indicating that he is a responsible person and not likely to get our nation into trouble abroad. But a motion picture film which will be exhibited to millions of persons and in every corner of the globe need obtain no such passport. It is not only free but encouraged to go wherever it can find a market. There it may misrepresent us and "scandalize our name" for six hours a day in foreign theatres. Time was when America was known among the nations as the land that produced Washingtons, Lincolns, and Roosevelts. Thanks to our movies and our sensational press it is now known as the land of racketeering, murders, kidnapings, and wild sex orgies.

Are Parents Blameless?

Not all the blame for the dark side of the movie situation can be laid at the door of the producers and exhibitors. The parents, schools, and churches must bear their share. A study of 10,052 children in the city of Chicago disclosed the fact that only 1.6 per cent ever had any help from their parents in their selection of movies. Those parents probably took great care of their children's diet. They saw to it that they had the proper amount of spinach. Is what the movies feed the children's imaginations of less importance? Out of the imaginations are the issues of life.

What Next?

The churches have made a powerful contribution by their Legion of Decency crusade. But is decency enough? Is cleanness all we ask of the movies? (Editor's note: In the concluding article of the series Professor Eastman will discuss what good movies should constitute. The article will appear next month.)

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WINTER TRAFFIC IN FINLAND

SERMON

(*Continued from page 48*)

print the pamphlet since it might be considered pro-German propaganda. Is not the Sermon on the Mount the charter of Christianity's most beautiful ideas? It is, but the Federal authorities were quite correct: when it comes to occasions in the social order such as those introduced by war, the ideas there are absolutely revolutionary.

I wonder if Jesus knew that his teaching would behave like that? Socrates called himself the "gadfly," the provocative liberator of stinging ideas that disturbed people. Did Jesus foresee that his teaching would be like that? Indeed, who was it said, "I came to cast fire upon the earth"? You are an educated company of intelligent people who ought to know the origin of that saying—"I came to cast fire upon the earth." Jesus said that. I cannot remember that I ever heard it publicly quoted. "Peace I leave with you"—that is quoted, but this other thing, which represents so much the most distinctive influence of Jesus on man's history, is half forgotten: "I came to cast fire upon the earth"—ideas that would burn and destroy, illumine and enlighten, until that should be said of all his followers across the centuries which was said of his early disciples, "These that have turned the world upside down are come hither also."

Of this I am certain, that if we will not accept this aspect of Christ we cannot have the real Christ at all. On every side one finds people disturbed by doubt. We all understand that, but my personal problem lies elsewhere. I am disturbed by faith. I believe in Christ. Long ago, in a Christian home, his portrait was imprinted upon my imagination, and I cannot escape it. I believe in Christ, and, lo! on every side he is denied, outrageously exiled from the common practises of a social and international order in which we all live. One who believes in him is troubled by him; he is a gadfly that stings a man when he would like to be at peace! Yet, O Christ, keep on disturbing us for we do need not Thy peace alone but Thy sword.

PRAYER

Eternal Spirit, we confess our unworthiness to take up our cross and try to walk in the footsteps of the courageous Master. Yet even though it be that we must follow him afar off, help us still to follow him and not another. Amen.

The foregoing sermon was preached at The Riverside Church on October 21, 1934.

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PRAYER

(*Continued from page 49*)

think of the fellowship of men across all lines of race and color, creed and nation. Thou hast made of one all peoples that dwell on the face of the earth. Beneath the superficial differences we are all alike. We make our common supplication unto Thee. Forgive our folly. Turn our steps toward peace. May we no longer with such fierce tenacity cling to the ancient evils that have wrecked mankind. Turn our faces forward. Open before us doors into a more decent era for the families and souls of men, and because we and others around the world thus have prayed, may Thy grace have clear channels in us as we try to live in the spirit of Christ. Amen.

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FEDERATION

The recent induction service for Rev. Robert Wyckoff Searle, D.D., as General Secretary of the Greater New York Federation of Churches, brought the whole matter of federation very much to the fore in church circles in New York City. Both Dr. Charles K. Gilbert, of the Episcopal Church, and Dr. Fosdick in their addresses at the formal Induction Service made clear that the Federation is unquestionably the chief means by which churches of various denominations and creedal groups may hope to work together effectively in a coöperative program in New York City. Whatever may be the ultimate answer to questions concerning union and unity, federation as a workable principle offers the only affirmative and promising answer at the present time to the question, "Can the churches work together?"

The Riverside Church frankly confesses its own sense of need for fellowship and coöperation with other local churches and groups of churches in the city. We receive surprising encouragement when, in the process of attempting to be of service to our community, we find other men and women, other churches, and other groups similarly engaged. We cross their paths frequently in the active touch and go of our parish work.

We covet also the privilege of sitting down in some central fellowship such as the Federation can provide and where through the processes of conference and prayer and mutual understanding we can come to know our own task better and to work more effectively in our own small field, even as together we will come to mean much more to the city as a whole.

BOOK AND PAMPHLET SERVICE

OF

The Church Monthly

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Dr. Fosdick's Latest Book of Sermons

THE SECRET OF VICTORIOUS LIVING

Published by Harper and Brothers. Price, $1.50, including postage.

It is available on our Literature Table.

This is a volume of sermons which have been heard in The Riverside Church and over the extensive radio broadcast known as "National Vespers" which is on the air Sunday afternoons.

Between the covers of this new book by Dr. Fosdick will be found the following sermons:

The Secret of Victorious Living
The High Uses of Trouble
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Information on this page is printed here only because of the insistent demand on the part of our readers to know about the books and sermons by Dr. Fosdick.